

yoti₅ along with. IKDBA₇ attended by the
and along with, the "brilliant ADITTAS/

.6. The RiBHUS have divided into four
the new
ladle,* the *work*, of the divine TWASHTRI.

7. May they, moved by our praises,
give, to the
offerer of the libation, many precious
things, and
perfect the thrice seven sacrifices/

^a According to *Aswaldyana*, as quoted by *Sdyana*>
the libations
offered at the third daily (or evening) sacrifice are
presented to
Indra, along with the *Mityas*, together with *Ribhu*,
Vibhu^ and
,Pq/0, with *jBrihasgat-i* and the *Yiswadevas**

^b *Twasmri*, in the *Paurdnik* mythology, is the
carpenter or
artisan of the gods: so *Bay ana* says, of him, he is a
divinity whose
duty, with relation to the gods, is carpentry,—
devasambandlii talc-
sTianavydpdrah. Whether he has *Vaidik* authority
of a more
decisive description than the allusion of the text
does not appear.
The same may be said of his calling the *RilJim* the
disciples of
Twasmri,—*Twasmri* Sishydji Ribhavah. The act
ascribed to them,
in the text, of making one ladle four, has, probably,
rather refer-
ence to some innovation in the objects of libation,
than to the mere
multiplication of the wooden spoons used to pour
out the *Soma*
juice. The *Niti-manjari* says, that *Agni*, coming to
a sacrifice
which the *Rilhus* celebrated, became as one of
them, and, there-
fore, they made the ladle fourfold, that each might
have his share.
^c *Trir d sdptdni*. The Scholiast considers that *trih*
may be
applied to precious things, as meaning best,

middling, worst; or
to *sdjptdm-*, seven sacrifices, as classed under three
heads. Thus,
one class consists of the *Jignyddfaya*, seven
ceremonies in which
clarified butter is offered on fire; one class consists
of the *Pcika-*
yajnas, in which 'dressed viands are offered to the
Vtswadevas
and others; and one comprehends the *AgrmMoma*
class, in which
libations of *So ma-* juice are the characteristic
offering.